

A

June 6

1751

Dissertation

Concerning the

Lord's Supper.

By the Author of the *Dissertation*
concerning *Water-Baptism*.

Gal. iv. 9.

But now after ye have known God, or rather are known of God : How turn ye again to the weak and beggerly Elements, to which ye desire again to be in Bondage ?

L O N D O N :

Printed and Sold by J. Stowle, in White-Hart-Court in Gracious-Street, 1708.

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But now when we have known God, we
know the Father of God: I have seen the
Father, the most and highest Person
to which we ascribe again as in Genesis 1

L O N D O N

Printed and sold by J. Smith, in White
Court in Chancery Lane, 1793.

born in the Land of Egypt, both Man

And this shall be unto you for a Me-

morial, and ye shall keep it for a Feast

unto the Lord throughout your Genera-

tions: Ye shall keep it as a Feast, of an

ordinance for ever, as an unchange-

able Seven Days shall ye eat unleavened

Exod. 12. 3. **I**N the Tenth Day of the

Month, they shall take

a Lamb, according to the House of their

Fathers; a Lamb for a House.

Verse 6. And ye shall keep it until the four-

teenth Day of the same Month: And the

whole Assembly of the Congregation of

Israel, shall kill it in the Evening.

8. And they shall eat the Flesh in that

Night, rost with Fire, and unleavened

Bread; and with bitter Herbs they shall

eat it.

9. Eat not of it raw, nor sodden at all with

Water, but rost with Fire, and with the

Purtenances thereof.

10. And ye shall let nothing of it remain

until the Morning, and that which re-

mains of it, ye shall burn with Fire.

11. And ye shall eat it in haste, for it

is the Lord's Passover.

12. For I will pass thro' the Land of Egypt

this Night, and will smight all the First

born

born in the Land of *Egypt*, both Man and Beast—

14. And this shall be unto you for a Memorial, and ye shall keep it for a Feast unto the Lord throughout your Generations : You shall keep it a Feast, by an Ordinance for ever.

15. Seven Days shall ye eat unleavened Bread.

17. And ye shall observe the Feast of unleavened Bread ; for in this self-same Day have I brought your Armies out of the Land of *Egypt* : Therefore shall ye observe this Day in your Generations, by an Ordinance for ever.

24. And ye shall observe this Thing for an Ordinance, to thee and to thy Sons forever.

25. And it shall come to pass, when ye be come to the Land, which the Lord will give you, according as he has promised, that ye shall keep this Service.

26. And it shall come to pass, when your Children shall say unto you, what mean you by this Service ?

27. That ye shall say, It is the Sacrifice of the Lord's *Passover*, who passed over the Houses of the Children of *Israel* in *Egypt*, when he smote the *Egyptians*, and delivered our Houses.

Numb.

Numb. 9. 2. Let the Children of *Israel* keep the **Passover** at its appointed Season.

3. In the Fourteenth Day of this Month at Even, ye shall keep it in its appointed Season, according to all the Rites of it; and according to all the Ceremonies of it, shall ye keep it.

5. And they kept the **Passover**, on the Fourteenth of the first Month at Even, in the Wilderness of *Sinai*, according to all that the Lord commanded *Moses*: So did the Children of *Israel*.

13. — The Man that is clean, and is not in a Journey, and forbears to keep the **Passover**, even the same Soul shall be cut off from his People — That Man shall bear his Sin.

Deut. 16. 2. Thou shalt therefore sacrifice the **Passover** unto the Lord thy God, of the Flock of the Herd, in the Place, which the Lord shall chuse to place his Name there.

3. Thou shalt eat no leavened Bread with it: Seven Days shalt thou eat unleavened Bread therewith, even the Bread of Affliction: For thou camest out of the Land of *Egypt* in haste: That thou mayest remember the Day when thou camest forth out of the Land of *Egypt*, all the Days of thy Life.

4. — Neither shall there any Thing of the Flesh which thou sacrificedst the first Day at Even, remain all Night, until the Morning.
5. Thou mayest not sacrifice the **Passover**, within any of thy Gates, which the Lord thy God gives thee.
6. But at the Place which the Lord thy God shall choose to place his Name in, there thou shalt sacrifice the **Passover** at Even, at the going down of the Sun; at the Season when thou camest forth out of *Egypt*.
7. And thou shalt roast it, and eat it, in the Place which the Lord thy God shall chuse.

Mat. 26. 2. Ye know that after two Days is the Feast of the **Passover**.

17. The Disciples came to *Jesus* saying, where wilt thou that we prepare for thee to eat the **Passover**?

18. And he said, Go into the City to such a Man, and say unto him, the Master saith, my Time is at hand, I will keep the **Passover** at thy House with my Disciples.

19. And the Disciples did as *Jesus* had appointed them, and they made ready the **Passover**.

20. Now

20. Now when the Even was come, he sat down with the Twelve.

26. And as they were eating, Jesus took Bread and blessed it, and brake it, and gave it to the Disciples, and said, Take eat, this is my Body.

27. And he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it.

28. For this is my Blood of the New Testament, which is shed for many for the Remission of Sins.

29. But I say unto you I will not henceforth drink of this Fruit of the Vine, until the Day I drink it new in my Fathers Kingdom.

30. And when they had sung an Hymn, they went out into the Mount of Olives.

Mark 14. 1. After two Days was the Feast of the Passover and of unleavened Bread.

12. And the first Day of unleavened Bread, when they killed the Passover, his Disciples said unto him, where wilt thou that we go and Prepare, that thou maist eat the Passover?

13. And he sent forth two of his Disciples, and said unto them, go ye into the City, and there shall meet you a Man, bearing a Pitcher of Water: follow him.

14. And wheresoever he shall go in, say ye to the Good Man of the House, The Master says, where is the Guest Chamber, where I shall eat the Passover with my Disciples?

15. And he shall shew you a large upper Room, furnished and prepared: There make ready for Us.

16. And his Disciples went forth, and came into the City, and found as he had said unto them: and they made ready the Passover.

18. And as they sat and did eat, Jesus said, Verily I say unto you; one of you which eats with me shall betray me.

22. And as they did eat, Jesus took Bread and blessed it, and break it, and gave it unto them, and said, Take eat, this is my Body.

23. And he took the Cup, and when he had given Thanks, he gave it to them; and they all drank of it.

24. And he said unto them, this is my Blood of the New Testament which is shed for many.

25. Verily I say unto you, I will no more drink of the Fruit of the Vine, until that Day I shall drink it New in the Kingdom of God.

26. And when they had sung an Hymn, they went out into the Mount of Olives.

Luke 22. 1. Now the Feast of unleavened Bread drew nigh, which is called the **Passover**.

7. Then came the Day of unleavened Bread when the **Passover** must be killed.

8. And he sent *Peter* and *John* saying, go and prepare the **Passover** that we may eat.

9. And they said unto him, where wilt thou that we prepare?

10. And he said unto them, Behold, when ye are entered into the City, there shall a Man meet you, bearing a Pitcher of Water: follow him into the House, where he enters in.

11. And ye shall say unto the good Man of the House, The Master says unto thee, where is the Guest Chamber, where I shall eat the **Passover** with my Disciples?

12. And he shall shew you a large upper Room furnished: there make ready.

13. And they went and found, as he had said unto them: and they made ready the **Passover**.

14. And when the Hour was come, he sat down, and the twelve Apostles with him.

15. And he said unto them, with desire have I desired to eat this **Passover** with you before I suffer.

16. For

16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God.

17. And he took the Cup, and gave Thanks, and said, Take this and divide it among your selves.

18. For I say unto you, I will not drink of the Fruit of the Vine, until the Kingdom of God shall come.

19. And he took Bread, and gave Thanks, and break it, and gave unto them, saying, This is my Body which is broken for you: This do [or eat] in remembrance of me.

20. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you.

John 12. 1. Then Jesus six Days before the Passover, came to Bethany, where Lazarus was, who had been dead, whom he raised from the Dead.

Chap. 13. 1. Now before the Feast of the Passover, when Jesus knew that his Hour was come, that he should depart out of this World to the Father, having loved his Own which were in the World, he loved them to the End.

2. And Supper being ended, (the Devil having now put into the Heart of Judas Iscariot, Simon's Son, to betray him.)

4. He rises from Supper, and laid aside his Garments, and took a Towel, and girded himself.

5. And after that, he poureth Water into a Bason, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded.

6. Then comes he to *Simon Peter*: And *Peter* says to him, Lord dost thou wash my Feet.

7. *Jesus* answered and said unto him, what I do thou knowest not now, but thou shalt know hereafter.

8. *Peter* said unto him, thou shalt never wash my Feet. *Jesus* answered him, If I wash thee not, thou hast no part with me,

9. *Simon Peter* said unto him, Lord, not my Feet only, but also my Hands and my Head.

10. *Jesus* said unto him, he that is washed needeth not, save to wash his Feet, but is clean every whit: Ye are clean, but not all.

11. For he knew who should betray him; Therefore said he, ye are not all clean.

12. So after he had washed their Feet, and had taken his Garments, and was set down again, he said unto them, Know ye what I have done to you?

13. Ye

13. Ye call me Master and Lord: and ye say well, for so I am.

14. If I then your Lord and Master, have washed your Feet, ye also ought to wash one anothers Feet.

15. For I have given you an Example, that ye should do, as I have done to you.

16. Verily, verily I say unto you, the Servant is not greater than his Lord; neither he that is sent, greater than he that sent him.

17. If ye know these Things, happy are ye if ye do them.

Chap. 14. 23. Jesus answered and said unto him [*Judas Iscariot*] If a Man love me, he will keep my Word, and my Father will love him, and we will come unto him, and make our Abode with him.

1 Cor. 11. 20. When ye come together therefore into one Place, this is not to eat the Lord's Supper.

21. For in eating, every one takes before other, his own Supper: and one is hungry, and another is drunken.

22. What have ye not Houses to eat and drink in? Or despise ye the Church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not.

23. For I have received of the Lord, that which also I delivered unto you: That the Lord *Jesus*, the same Night in which he was betrayed, took Bread:

24. And when he had given Thanks he break it, and said, Take eat, this is my Body which is broken for you: this do [or eat] in remembrance of me.

25. After the same manner also, he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood: This do ye, as oft as ye drink it, in remembrance of me.

26. For as oft as ye eat this Bread, and drink this Cup, ye shew forth the Lord's Death till he come.

27. Wherefore, whosoever shall eat this Bread and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

28. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.

29. For he that eateth and drinketh Unworthily, eats and drinks Damnation to himself, not discerning the Lord's Body.

Rev. 3. 20. Behold I stand at the Door and knock: If any Man hear my Voice, and open the Door, I will come into him, and will Sup with him, and he with me.

Chap.

Chap. 7. 14. These are they which came out of great Tribulation, and have washed their Robes, and made them White in the Blood of the Lamb.

15. — And he which sits on the Throne shall dwell among them.

Matth. 28. 9. — Behold Jesus met them saying, All hail: and they came and held him by the Feet, and worshiped him.

16. Then the Eleven Disciples went away into Galilee, into a Mountain, where Jesus had appointed them.

18. And Jesus came and speak unto them, saying, All Power is given unto me in Heaven and in Earth.

Mark 16. 9. Now when Jesus was risen early, the first Day of the Week, he appeared first to Mary Magdalen, out of whom he had cast seven Devils.

12. After that he appeared in another Form unto two of them as they walked, and went into the Country.

14. Afterwards he appeared unto the Eleven, as they sat at Meat, and upbraided them with their Unbelief, and hardness of Heart, because they believed not them which had seen him, after he was risen.

Luke 24. 13. And behold two of them went that same Day to a Village called Emmaus.

14. And

14. And they talked together of all those Things which had happened.
15. And it came to pass, that while they communed together, and reasoned, *Jesus* himself drew near, and went with them.
16. But their Eyes were holden, that they should not know him.
17. And he said unto them, what manner of Communications are these, that you have one to another, as ye walk and are sad?
18. And one of them, whose Name was *Cleophas*, answering said unto him, art thou only a Stranger in *Jerusalem*, and has not known the Things that are come to pass there in these Days?
19. And he said unto them what Things?
- And they said unto him, concerning *Jesus* of *Nazareth*, who was a Prophet mighty in Deed and Word before God, and all the People.
20. And how the chief Priests and our Rulers delivered him to be condemned to Death, and have crucified him.
21. But we trusted that it had been he which should have redeemed *Israel*: and besides all this, to Day is the third Day since these Things were done.
22. Yea and certain Women also of our Company made us astonished, which were early at the Sepulchre.
- 23.

23. And when they found not his Body,
they came saying, that they had seen a
Vision of Angels, which said, that he
was alive.
25. Then he said unto them, O Fools and
slow of Heart, to believe all that the
Prophets have spoken.
26. Ought not Christ to have suffered these
Things, and to enter into his Glory?
27. And beginning at Moses, and all the
Prophets, he expounded unto them in
all the Scriptures, the Things concern-
ing himself.
28. And as they drew nigh unto the Vil-
lage whether they went, he made as
though he would have gone farther.
29. But they constrained him saying, a-
bide with us, for it is towards Evening,
and the Day is far spent, and he went in
to tarry with them.
30. And it came to pass, as he sat at Meat
with them, he took Bread and blessed
it, and brake and gave to them.
31. And their Eyes were opened, and they
knew him; and he vanished out of their
sight.
32. And they said one to another, Did not
our Hearts burn within Us, whilst he
talked with us by the Way, and while he
opened to us the Scriptures?
33. And

33. And they rose up the same Hour, and returned to *Jerusalem*, and found the Eleven gathered together, and them which were with them,
34. Saying, the Lord is risen indeed, and has appeared to *Simon*.
35. And they told what Things were done in the Way, and how he was known to them in breaking of Bread.
36. And as they thus speak, *Jesus* himself stood in the midst of them, and said unto them, Peace be unto you.
37. But they were terrified and affrighted, and supposed that they had seen a Spirit.
38. And he said unto them, why are ye troubled, and why do Thoughts arise in your Hearts?
39. Behold my Hands and my Feet, that it is I my self: Handle me and see, for a Spirit has not Flesh and Bones, as ye see me have.
40. And when he had thus spoken, he shewed them his Hands and his Feet.
41. And yet they believed not for Joy, and wondered: He said unto them, have you here any Meat?
42. And they gave him a piece of broiled Fish, and of an Honey-Comb.
43. And he took it, and did eat before them.
44. Then opened he their Understandings,

B

that

that they might understand the Scriptures.
 50. And he led them out as far as to *Bethany*, and he lifted up his Hands and blessed them.

51. And it came to pass while he blessed them, he was parted from them and carried up into Heaven.

John 20. 11. But *Mary* stood without at the Sepulchre weeping.

14. — She turned her self back, and saw *Jesus* standing, and knew not that it was *Jesus*.

15. *Jesus* said unto her, Woman, Why weepest thou? Whom seekest thou? She supposing him to be the Gardener, said unto him, Sir, if thou hast born him hence, tell me where thou hast laid him, and I will take him away.

16. *Jesus* said unto her, *Mary*. She turned her self and said unto him, *Rabboni*, which is to say, Master.

17. *Jesus* said unto her, Touch me not, for I am not yet ascended to my Father: but go to my Brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God.

18. *Mary Magdalene* came and told the Disciples, That she had seen the Lord, and that he had spoken these Things unto her.

19. The same day at Evening, being the first day of the Week, when the Doors were shut, where the Disciples were assembled for fear of the Jews, came *Jesus* and stood in the midst, and said unto them, Peace be unto you.

20. And when he had so said, he shewed them his Hands and his Side. Then were the Disciples glad when they saw the Lord.

21. Then said *Jesus* to them again, Peace be unto you: As my Father hath sent me, even so send I you.

26. After Eight days, again his Disciples were within and *Thomas* with them. Then came *Jesus*, the doors being shut, and stood in the midst and said, Peace be unto you.

27. Then said he to *Thomas*, reach hither thy Finger, and reach hither thy Hand, and thrust it into my Side, and be not faithless but believing.

29. *Jesus* said unto him, *Thomas*, because thou hast seen me, thou hast believed: blessed are they which have not seen, and yet have believed.

Chap. 21. 1. After these Things *Jesus* shewed himself again to the Disciples at the Sea of *Tiberias*.

2. There were together *Simon Peter*, and *Thomas* called *Didimus*, and *Nathanael* of *Cana* in *Galilee*, and the Sons of *Zebedee*, and two other of his Disciples.
3. *Simon Peter* said to them, I go a fishing. They said unto him, We also go with thee: They went forth and entered into a Ship, and that Night they caught nothing.
4. When the Morning was now come, *Jesus* stood on the Shore, but the Disciples knew not that it was *Jesus*.
6. And he said unto them, Cast the Net on the right side of the Ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of Fishes.
- 12.—And none of the Disciples durst ask him, Who art thou? Knowing that it was the Lord.
13. *Jesus* then comes and takes Bread, and gives them, and Fish likewise.
14. This is now the third Time that *Jesus* shewed himself to his Disciples, after he was risen from the Dead.
- Acts* 1. 2. —After that he thro' the Holy Ghost had given Commandments unto the Apostles whom he had chosen.
3. To whom also he shew'd himself alive after his Passion, by many infallible Proofs,

Proofs, being seen of them forty Days ;
and speaking to them of the Things
pertaining to the Kingdom of God.

9. And when he had spoken these Things,
while they beheld, he was taken up ;
and a Cloud received him out of their
Sight.

I Cor. 15. 5, 6. — He was seen of *Cephas*,
then of the Twelve. After that he was
seen of above five hundred Brethren at
once. After that he was seen of *James*
then of all the Apostles. And last of all
he was seen also of me.

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A

Dissertation

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1. **I**T is a Duty incumbent upon us, to do whatsoever God Almighty, or our Lord and Saviour Jesus Christ command us.

The Blessings of the Lord were to all those who harkned diligently to the Voice of the Lord God, to observe and do all his Commandments ; and he has sworn to Establish them an holy People unto himself, who keep his Commandments and walk in his Ways : But to such as do, or will not hearken, but are Disobedient, his Curse should overtake them, Madness, and Blindness and Astonishment of Heart, that they should grope even at Noon-day, as the Blind grope in Darkness, nor should they

prosper in their Ways, but Destruction should for ever pursue them. *Deut. 28. 1, 9, 15, 28, 29.* And *Christ our Lord* also assures us, *That whosoever should do, and teach his Commandments should be great in the Kingdom of Heaven, Mat. 5. 19.* so that it is manifest, that a Blessing is attendant upon the Obedient; and the Wrath of God, and his Curse upon the Disobedient. If then God commands me to do any thing, I am to do it; if he exacts of me a Prostration with my Face upon the Earth every Day for such a length of Time, I am to obey; if he commands me to pull off my Shooes from off my Feet, as he did *Moses*; if he should require me to go Naked for a Year, two or three or more, as he did *Isaiah*, it must be done; if he should send me on a Message, as he did *Jonah*, I am to go on the Errand; if to wash the Feet of any of his Servants, or whatever else, I am not to dispute the Matter of Fact, but to perform it. But then it follows, that I am to know certainly, that God has positively commanded me to do it. I am not to take another Mans Word, or say so, for it; nor yet his confident Affirmation. No Pretences of any body, that God has required it of me, must do. But I must have a clear Knowledge of the same in my self: I must know
and

and be perfectly satisfied in my own Understanding, that God himself has said it, that he exacts it of me, and that he has commanded me to do it; that is to say, I must have the Witness within my self. Else, what is it but acting and submitting to the Commandments and Dictates of Men, and only a shew of Wisdom and Humility in Will-worship, Col. 2. 22, 23.

2. *Though God commands all Men to fear him, and serve him, and love him; yet there are some particular Services, which he exacts of some, which he requires not of others.*

He called *Abraham* to go out of the Land of his Nativity, and from his Kindred, and from his Father's House, and *Abraham* departed as the Lord had spoken to him, Gen. 12. 1. God commanded *Abraham* to offer up his Son *Isaac*, his only Son, whom he loved, a Sacrifice and burnt Offering to the Lord, Gen. 22. 2. He commanded *Moses* to carry an unpleasing Message to *Pharaoh* King of *Egypt*. He commanded *Gideon* to save *Israel* from the Hand of the *Midianites*. He appointed *Solomon* to build a Temple to his great and glorious Name. By the Word of the Lord *Elijah* went to the Brook *Cherith*, where he was fed by Ravens: And also to go to the *Widow* of *Zarephath* where he was miraculously sustained,
1 Kings

1 Kings 17. 3, 9. He went also to *Abab* King of *Israel*, to denounce against him the Judgments of the Lord. By the Command of the Lord, *Isaiah* walked naked and bare-foot, as a Sign for three Years. By the Word of the Lord, *Jonah* went to *Nineveh* to cry against it, that it should be destroyed. And as the Lord directed *Hosea*, he took to him a Wife of Whoredoms. *Joseph* being warned of God, went with the Young Child, and *Mary* his Mother into *Egypt*; and by the Command of God, returned out of *Egypt* again. *John the Baptist* according to the Counsel of God, baptized with Water in *Jordan*, John 7. 30. The Apostle *Peter* and some others baptized with Water, yet the Apostle *Paul* declares plainly, that he was not sent to baptize, but to preach the Gospel. By all these Instances (and many others which may be given) it appears, that there are several particular Services, according to the Dispensations of the Lord's good Pleasure, which he exacts of some of his Servants, and holy People to do, which he requires not at all of many others. But whatsoever it is, he demands the whole Heart, and expects it to be done with Terror and Zeal, with Love, and a singular Magnanimity of Mind.

3. *The holy Scriptures plainly declare the Mind of God and of Christ, in all those Things which are universally to be believed and done, by all those who are called by the Gospel, but no where impose upon us to believe or do more or above what is written.*

'Tis true, that in some of the Prophe- tick Passages, some Things may be ob- scure, and that the Visions may be sealed for an appointed Time, so that they may become as a sealed Book, which cannot be read by the Learned, because it is sealed, nor yet by the unlearned, because he is un- learned, *Isa. 29. 11, 12.* As also in some of the Apostolick Writings, as those of the Apostle *Paul*, there may be some specula- tive Points or Arguments, which may be hard to be understood, which unlearned and unstable Men may wrest, as they also do other Scriptures to their own Destructi- on; and presuming without the Assistance or Revelation of the Spirit of God which gave them forth, pretend to shew what their infallible Meaning is, which no Man can attain unto but *by him who searches the Heart, and only knows what the Mind of the Spirit is, Rom. 8. 27.* But since a Measure of the good Spirit of God is given to every Man to profit withal, as many as wait up- on it, and are guided by it, to them he
may

may reveal and open their Meaning according as it shall please him ; since as that Great Apostle Paul says, *God reveals them unto us by his Spirit, which searches all Things, yea the deep Things of God: And that this is so, is manifest, because the same Apostle says, the Things of God knows no Man, but the Spirit of God, and he to whom that Spirit reveals them, 1 Cor. 2. 10, 11.* The natural Man, who is unacquainted with that holy Spirit, receives not the Things of the Spirit of God, for they are Foolishness unto him, neither can he know them, because they are Spiritually to be discovered. But in all those Things which relate to our Salvation and Eternal Happiness, they speak plainly, and declare to us the Will of God ; if this be not so, how is it that the Knowledge of them is able to make Wise unto Salvation through Faith in Jesus Christ, and how is it, that they are profitable for Doctrine, for reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, and thoroughly furnished to all good Works, as the Apostle Paul has declared, 2 Tim. 3. 15, 16, 17. The Scriptures without doubt are holy Writings, and declare to us the Things of God, they are as the Trumpet of God, and reveal to us the way of Salvation ; but if the

Trum-

Trumpet gives an uncertain Sound, who shall prepare himself to the Battel? If they speak dubiously and in the dark in these Cases, how can they make Wise unto Salvation? The Scriptures say many plain Things in Man that places, and need no Interpretation to be put upon them, nor any straining of the Words, to another or farther Meaning or Sense, than as they speak. And yet some Men, who would be accounted Learned, but are utterly unlearned in the Doctrine of Christ, force them to speak otherwise, and preach to us their Imaginations, and that we must and ought to believe all the Things which they tell us, and that the Scriptures mean such and such Things as they say, though they speak no such Words, nor yet that any such Inferences can be drawn from them. And though the beloved *Paul*, did write some few Things hard to be understood; yet in all those Things which relate to the Practise of Holiness, or the Knowledge of our Lord and Saviour *Jesus Christ*, he was very plain, clear and full, who declared to the Church at *Ephesus*, that he had not shunned to declare to them all the Counsel of God, *Acts 20. 27.* And doubtless he did it in significant and plain Words, which the meanest Capacity might easily understand; because he says,

1 Cor.

1 Cor. 14. 9. Except ye utter by the Tongue, Words easie to be understood, how shall it be known what is spoken? If the Trumpet shall give an uncertain Sound, who shall know the Meaning of it. But to Ward therefore against this pernicious Way of Teaching, the same Apostle has given us this incomparable Rule, which was taken from his own Example, 1 Cor. 4. 6. *And these Things Brethren I have in a Figure transferred to my self, and to Apollos for your sakes:* ἵνα ἐν ἡμῖν μάθῃτε, τὸ μὴ ὑπὲρ ὃ γέγραπται φερονεῖν, id est, *ut in nobis discatis, ne supra quod scriptum est sapere,* (as the Vulgar Latine has it :) Or, *ut in nobis discatis, supra id quod scriptum est non sapere,* (as it is in Beza's Translation :) Which being truly translated into English is, *That by us you may learn, not to be Wise above what is written.* This Passage is not well translated in Our Bibles, but here we have given you the true Sense of it, and that from the Authority of two famous Witnesses.

4. Concerning the Worship and Service of God, in Things relating to Externals, as the Observations of Days and Times, Eatings, Meats, Drinks, and the like, the Apostle gives us this Rule, that whatsoever is not of Faith is Sin, Rom. 14. 23.

In all Ceremonials or Rituals, a Man is now to be satisfied in his own Mind: For as the Types and Shadows of Things were done away, and that the Substance was come, it was the Apostle's Design, that they should rather receive the Substance. It was his great Labour and Care to remove the Vail which was over the Heart, to remove the blindness of Mind, in such as were still under Carnal Ordinances; for that they in reading the *Old Testament*, saw not the Mystery, because of the Vail, which Vail (says he,) is done away in Christ; for that when their Hearts should be turned to the Lord, then that Vail should be taken away, 2 Cor. 3. 14, 15, 16. *Who art thou* (says he) *that judgest another Man's Servant, to his own Master he stands or falls? One esteems one Day above another, another esteems every Day alike, let every Man be fully perswaded in his own Mind. He that eats, eats to the Lord, and gives God Thanks: He that eats not, eats not to the Lord, yet gives God Thanks. Why dost thou judge thy Brother, or why dost thou set him at nought? For Meat destroy not the Work of God, destroy not him with thy Meat, for whom Christ died. All Things indeed are pure, but it is evil to the Man who eats with Offence. It is good neither to eat Flesh, nor*
drink

drink Wine, nor any other Thing, whereby thy Brother stumbles or is offended, or made Weak: Hast thou Faith, have it to thy self before God: And he that doubts is condemned if he eats, because he eats not of Faith; For whatsoever is not of Faith is Sin, Rom. 14. 4, 5, 6, 10, 20, 21, 22, 23. And therefore he advises every Man, to be fully perswaded in his own Mind: And the Ground of this Indifferency he makes to be this, *because the Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy, in the Holy Ghost, Ver. 17.* From whence it appears, that if a Man eats any thing Religiously or as a Religious Ordinance, yet if he eats it not in Faith, or has no Faith therein, he sins against God: Because he then does it as a bodily Service, after the Commandments and Doctrines of Men, in a Voluntary Humility, which is indeed no better than Will-worship.

5. *Another Apostolick Rule the same Apostle gives to the Bishops and Ministers of the Gospel; that they should hold fast the Form of sound Words in Faith and Love, which is in Christ Jesus, 2 Tim. 1. 13. and Chap. 4. 6.*

By holding fast, I understand, not to deviate or depart from it in any Measure. For by prevaricating from this Rule, many Errors and Schisms, and Heterodox Opinions

ons have been brought into the Church to the great Prejudice of Christianity. Men have had Liberty to sow Tares among the good Wheat, and Darkness and Night have gradually encreased, and spread over the holy Religion of our Lord and Saviour Jesus Christ. And under this Vail of strange Words, Metaphors, Figures and Barbarisms, Men have introduced their own Figments instead of the Milk of the Word, and preached up their own Imaginations, Thoughts, Inventions and Doctrines, instead of the saving Doctrine of the Gospel: To take up with Fables, and believe in Vanities and Lies, being deluded in their vain Minds, instead of being introduced and established in the Faith of Jesus, which lays the Foundation of such a Hope, which purifies them in Body, Spirit and Soul, as God is pure. What are these foreign Words, such as, *Clergy, Confession to Priests, Eucharist, God-Fathers and God-Mothers, Hypostatick Union, Laiety, Lettany, Liturgy, Pardons, Penance, Purgatory, Sacraments*, with a many other like Words, not so much as once used in Scripture, or by any of the *Primitive Christians*, but Words and Terms invented by Men estranged from the Truth, in the dark Night of Apostacy, which has overwhelmed the

Christian World; borrowed from *Heathens* and *Papish Authors*, and rak'd out of the Cages of unclean Birds, to the obscuring and almost effacing the sacred Face of Truth, which shined with exceeding Splendor and Glory in the *Primitive Christianity*. The holy Apostles and primitive Ministers of Jesus Christ, divulged and preached the Gospel in its full Extent and Latitude, discovering the exceeding Riches of the Grace of God, without any of these barbarous, borrowed and obscure Terms. They could preach Jesus without any of that Rubbish, and why should not the Ministers of Jesus Christ do the same still? Is the Face of Truth altered, is the Gospel changed, is the way of declaring and preaching it become a new Thing, that they should not rather use the Words which the Holy Ghost teaches? For what Reason is the Introduction of this *Darkness* and *Novelty*, into our holy Religion, unless it be to obfuscate or hide the Truth, darken its Light and Splendor, induce Doubts and Errors into the Understanding, and keep Mankind in Ignorance, so as to be always learning, but never able to come to the Knowledge of the Truth. And how can it be imagin'd that such Teachers, who are out of the right Way themselves, and have gone astray,

astray, and are Wanderers in these By-Paths of Darkness and Novelty, can direct and lead straying and erring Men into it? This is a Consideration worthy the Thoughts of all such, as love the Lord Jesus Christ, and are affected with the Holiness, and Purity of the Gospel; that they may avoid the Snare, and not be taken in the Net, which the Enemy of Mans Soul has spread in the Way to Eternal Life. *If any Man teach otherwise, and consent not to wholesom Words, even the Words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness, he is proud knowing nothing, but doting about Questions and Strife of Words, whereof comes Envy, Strife, Railings, evil Surmisings, perverse disputings of Men of corrupt Minds, and destitute of the Truth, 1 Tim. 6. 3, 4. And the Apostle advises Titus, to hold fast the faithful Word, as he had been taught, that he might be able by sound Doctrine, both to exhort, and convince the Gain-sayers, Tit. 1. 9.*

6. The Apostle Peter has also told us, that no Prophecie of Scripture is of any private Interpretation, because it came not by the Will of Man, but holy Men of God speak, as they were moved by the Holy Ghost, 2 Pet. 1. 20, 21.

If the private Interpretations of Men about the Meaning of the Scripture be once admitted, there will then be no end of their various Meanings and Prevarications from the Truth, according to the Suggestions of each Mans corrupt and depraved Mind. I say, if this be once admitted, where then shall we set up our Rest? How easily may Apostates and false Teachers introduce their erroneous Opinions, and false Doctrines, make Prevarications from the Truth, force upon the Hearers Meanings not according to Godliness, which cherish Licentiousness and evil Works, and indulge their darling and beloved Sins. There will then be no end of these intricate Works of Darkness, Laborinths of Perplexities, and Doubtings, which will induce vain babblings, and strife of Words to no Purpose or Profit, but to the subverting of the Hearers, and the raising of foolish and unlearned Questions, which ought to be avoided, because they engender Strifes, *2 Tim. 2. 14, 16, 23.* For as they were dictated by the holy Spirit, so none but that Spirit can give the true Sense and Meaning of them, and such to whom that Spirit reveals the same, which answers to that of God in every Mans Conscience, as Face answers Face in a Glass; by which the true

true Ministers of Jesus have a Witness in every Man (who receives the Truth in the Love of it) by which they are justified, as approved and sent of God; and that they speak the Mind of the Spirit, it being not so much they that speak, as the Spirit of the Father which speaks in them.

7. *Another Rule the Apostle James has given us; that since without Faith it is impossible to please God; so it is also manifest, that Faith is not perfect without Works, Jam. 2. 22.*

Faith without Works cannot save, for if the Faith is sincere, good Works will follow it, because they are the Effects of it. If the Works follow it not, that Faith is dead. And though the Scripture says *Abraham believed God, and it was imputed to him for Righteousness*, yet says the Apostle, *he was justified by Works, when he offered his Son Isaac upon the Altar; see (says he) how Faith wrought with his Works, and by Works his Faith was made perfect; so that by Works a Man is justified and not by Faith only.* And therefore it is said, *be ye holy in all manner of Conversation; which Holiness is a Work proceeding from the Operation of Faith, according to the Will of God; who says, Be ye Holy, for I am Holy; for as much, as God, without*

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respect

respect of Persons, will judge every Man according to his Works, 1 Pet. 1. 13, 16, 17. or as the Apostle Paul Phrases it, We must all appear before the Judgment Seat of Christ, that every one may receive according to the Deeds done in his Body, whether they be good or bad, 2 Cor. 5. 10. And says John, Rev. 20. 12. The Dead were judged out of the Things which were written in the Books, according to their Works.

8. And therefore the first Covenant which God established with his People, was a Covenant of Works, made under a Law of Types, Shadows, Rites, Ceremonies, Ordinances of Divine Service, and a worldly Sanctuary, Heb. 9. 1.

This Covenant was made with them, when he brought them out of the Land of Egypt; and was a Figure for the Time then present, in which were offered both Gifts and Sacrifices, which could not make him which did the Service perfect, or pertaining to the Conscience; and stood only in Meats and Drinks; and divers Washings and carnal Ordinances, imposed upon them till the Time of Reformation, Heb. 9. 9, 10. That is till the promised Seed, which was Christ the Lord, should come; who is a Priest, made, not after the Law of a Carnal Commandment, but after the Power of an endless Life;

Life; who is able also to save them to the uttermost, that come unto God by him; for that he ever lives to make Intercession for them. Now tho' this Covenant was established upon Types, Shadows, Rites, Times, Seasons, Meats, Drinks, Sacrifices, and other Carnal Ordinances; yet God promised Life to the Doers of them; *Ye shall keep my Statutes and my Judgments, saith the Lord, which if a Man do, he shall live in them, Levit. 18. 5. Ezek. 20. 13.* But for its Weakness, in that it gave not Ability to perform, it was set aside, in the Fulness of Time: And therefore says the Apostle to the Hebrews, *there is verily a disannulling of the Commandment going before, for the Weakness and Unprofitableness thereof; for the Law made nothing perfect, but the bringing in of a better Hope did, by which we draw nigh unto God; for that if this first Covenant had been Faultless, there should no Place have been found for the Second, Heb. 7. 18, 19. and Chap. 8. 7.*

9. Now as a Memorial of this their great Deliverance out of the Land of Egypt, he established also a particular Ritual, to wit, the Passover; which as it was to be a part of the Service which he commanded them; so it seems to be the Height and Ultimate of that External Worship.

How this was to be performed, the Mo-
saical Law gives a large Account. 1. They
were to take a Lamb for a House. 2. It was
to be slain upon the fourteenth Day of the
Month. 3. It was to be eaten, not raw, nor
boiled with Water, but roasted with Fire.
4. It was to be eaten the same Night, none
of it being to be reserved till the Morning.
5. It was to be eaten not with leavened Bread,
but with unleavened Bread, and sower or bit-
ter Herbs, the Flesh was to be eaten with the
Bread. 6. The Feast of unleavened Bread
was to continue for seven Days. 7. It was to
be eaten only in the Night. 8. And only at
that Place, which the Lord their God should
chuse. 9. It was to be eaten as a Memorial
of their being saved from the Hand of the de-
stroying Angel, and of their Deliverance out
of the Land of Egypt. 10. It was to be ob-
served through all their Generations, so long
as that Covenant should last or continue.
11. They were to declare to their Children
and such as sat with them at Table, the
meaning of this Service. 12. The Man that
was Clean, and was not in a Journey, and for-
bore to keep the Passover, even the same Soul
should be cut off from his People. See Exod.
12. 3. to 17. and 24. 25, 26, 27. Numb.
9. 2, 3, 5, 13. and Deut. 16. 2, 3, 4, 5, 6, 7.

10. *The Preparation of the Passover in Christ's Time was according to the Law, and he with his Disciples also, eat it, as all the People of Israel did, for that he was under a legal Obligation so to do.*

For as he was made of a Woman, born under the Law, so he was subject to it, and came as well to obey, as fulfil it. Tho' he was the Son of God, and the Saviour of the World, yet he was made perfect through Suffering. The World knew him not, nor was he taken to be any more than a common Man. *We know whence this Man is (said the Jews) but when Christ cometh, no Man knows whence he is, John 7. 24. Again, Is not this the Carpenter, the Son of Mary, the Brother of James and Joses of Juda and Simon, and are not his Sisters here with us? Mark 6. 3. And being a Man born under the Law, he was obliged to be obedient to, and to fulfil the same. The Baptism of John, though it was no Ordinance of Moses's Law; but only an Ordinance under the Law, according to the Counsel of God, for that the End of that Law was not yet come, yet the Lord Jesus submitted himself to it; and when John forbad him, he answered him, suffer it to be so now, for thus it becomes us to fulfil all Righteousness, Matth. 3. 14, 15, there being*

being a Righteousness of the Law required of all such as were born under it. Again, *I am not come (says he) to destroy the Law or the Prophets, but to fulfil them, Matth. 5. 17.* Now what says the Law in this Case? *The Man that is clean, and that is not in a Journey, and forbears to keep the Passover, even the same Soul shall be cut off from his People. — That Man shall bear his Sin, Numb. 9. 13.* so that he was obliged even by the Letter of the Law, to eat the Passover, as here he did.

11. *And in doing this, he performed the whole Ordinance according to the Institution in the Law: Nor in doing of it, did he innovate any Thing; but by all that appears, it was done exactly, as the Lord had commanded, otherwise he had been a Transgressor.*

1. He caused it to be prepared in the Place which the Lord had chosen out of all their Tribes to place his Name in, that it might be there eaten. 2. There was one Lamb, for it was but one Lamb to a House or Family. 3. It was eaten with unleavened Bread, for that there was no other found in all the Land of Israel. 4. He gave them the Bread as they were eating the Flesh, because they were to eat the Flesh with the Bread. 5. It was eaten in the Evening or Night, in which it was pre-

prepared, as the Law had appointed, accomplishing the Service as the Lord required, for he had told them before-hand, that he came to fulfil it. And as well before the Preparation, as in the Time of Preparing, and eating thereof; this Celebration of the Feast by our Lord, had no other Term or Name given it, but that of the Passover; being four times so called by the Evangelist *Matthem*, five times by *Mark*, six times by *Luke*, and twice by *John* the beloved Disciple.

12. *All our Lord's Discourses at the Eating of the Passover, or this is last Supper, were directed first to God, as in his blessing it, and giving Thanks for the Bread and Wine before Supper, and giving Thanks for the Wine after Supper, and singing of an Hymn: Secondly, to his Disciples, which eat with him; without reference to any other Person or Persons whatsoever.*

As to his blessing the Cup and the Bread, and giving Thanks for the same, it was according to that Piety which was in Use among the more Religious and Zealous sort of Jews, to which the Lord did shew no Disaffection, but seemed to act in Compliance therewith. Something in relation to this may not be unseasonable to give you out of *Paulus Fagius's Comment on Deut.*

8. 16. *First they blessed the Cup.* The Master of the House, or of the Feast, sitting down together with his Guests, took a Cup full of Wine, and said after this manner: *Blessed be thou O Lord our God, the King of all the World, who createst the Fruit of the Vine.* Then lightly touching or tasting the Wine, from him it past round the Table. 2. *After the Blessing of the Cup, the Master of the House or Feast, takes the Bread (which was unleavened Bread) and holding it in both his Hands, he speaks after this manner. Blessed be thou O Lord our God, the King of the World, who bringest forth Bread out of the Earth.* After this Blessing he breaks the Bread; and being broken, he distributes it to every one who sits at Table: Which done, they then begin to feed upon the Meat and Herbs which were provided for the Feast. In the time of Eating, he discourse to them of Things proper to the Feast, as the Memorials of their being saved from the Hand of the destroying Angel, and their Deliverance out of Egypt. 3. *At the End of the Feast, the Master of the House or Feast, again gives Thanks. He then takes a Cup full of Wine in both his Hands, and says, let us bless him who has fed us with his own, and of whose good Things we live.* And all the
the

the Guests answered, Blessed be he of whose Meat we have eaten, and by whose Goodness we live. And having thus given Thanks he blessed the Cup, saying, Blessed be the Lord God, the King of the World, who has created the Fruit of the Vine. 4. When all this was done, they then began a Hymn of Thanksgiving, saying, Blessed be the Lord, and blessed be his Name, for this our present Food; for our Deliverance from the Egyptian Servitude; for the Covenant of Circumcision, which he made with our Fathers; for his Law given by the Ministry of Moses: And that he would have Mercy on his People Israel; on his own City Jerusalem; on Sion the Tabernacle of his Glory; and on the Kingdom of the House of David his anointed: That he would send again to them Elias the Prophet; that he would make them so happy as to see the Days of the Messiah, and worthy of that Life in the World to come. This being ended, all the Guests which sat at Table said, Fear ye the Lord all ye his holy Ones, for there can be no Want to those that fear him; the young Lions do want and suffer Hunger, but those who fear the Lord shall want no good Thing. And something like to these Things it seems that Christ our Lord did.

I. He

I. *He blessed the Cup before Supper; he took the Cup and gave Thanks, and said, Take this, and divide it among your selves; for I say unto you, that I will not drink of the Fruit of the Vine, until the Kingdom of God shall come, Luke 22. 17, 18.*

II. *And as they were eating he took Bread and blessed it, and break it, and gave it to his Disciples, saying, Take eat, this is my Body which is broken for you, Matth. 22. 26. Mark 14. 22. Luke 22. 19. And he discoursed to them of such Matters as his Divine Wisdom saw Necessary, though not explicitly of every thing which those Types and Figuers signified, till after his Resurrection, when he opened their Understandings.*

III. *At the end of the Supper; he took the Cup likewise after Supper, and gave Thanks, and gave it to them, saying, drink ye all of it, this Cup is the New Testament in my Blood, which is shed for many, drink ye all of it. And they all drank of it, Mat. 26. 27. Mark 14. 23, 24. Luke 22. 20.*

IV. *And after all was over at our Lord's Table, they sang an Hymn, and then went out into the Mount of Olives.*

After this manner our Lord directed his Breathings to his Father. All his other
Dis-

Discourses were directed to his Disciples, and without all Controversie, to them only; for had he designed them to more than those numerick Persons, he would either have spoken in more general Terms, or else he would have told us, to whom he intended them besides, or as in another Case when he said, *What I say unto you, I say unto all Watch*, Mark 13. 37.

13. But now that I may set this Evangelick History in a clearer Light, I will give you the whole Matter of Fact, as it is contained in the Evangelists, in one continued Thread of Discourse, by which you will be better able to make a Judgment thereof, and of what I shall farther say on the same Subject, by comparing them together.

1. Then Jesus six Days before the **Pas-**
over, came to Bethany, where Lazarus was, who had been dead, and whom he raised from the Dead, John 12. 1.

2. Before the Feast of the **Pas-**
sover, Jesus knew that his Hour was come, that he should depart out of this World; and having loved his own which were in the World, he loved them to the End, John

13. 1.

3. Now the Feast of unleavened Bread drew nigh, for two Days after was the
Feast

Feast thereof, which is the Feast of the **Paslober** and of unleavened Bread, *Mat. 26. 2. Mark 14. 1. Luke 22. 1.*

4. When the first Day of the Feast of unleavened Bread came, when the **Paslober** must be killed, the Disciples came to *Jesus*, and said unto him, where wilt thou that we shall go, and prepare for thee to eat the **Paslober**, *Mat. 5. 17. Mark 5. 12. Luke v. 7.*

5. And he sent forth two of his Disciples, *Peter* and *John*, and said to them, go and prepare the **Paslober**, that we may eat, *Mark v. 13. Luke v. 8.*

6. And they said unto him, where wilt thou that we prepare it? *Luke v. 9.*

7. And he said unto them, Go ye into the City, and behold when ye are entered into it, there shall meet you a Man, bearing a Pitcher of Water; follow him into the House where he enters in, *Mat. 5. 18. Mark v. 13. Luke v. 10.*

8. And wheresoever he shall go in, say you unto the good Man of the House, The Master says unto thee, my Time is at hand, I will keep the **Paslober** at thy House, with my Disciples. Where is the Guest Chamber, where I shall eat the **Paslober** with thee? And he shall shew you a large Upper Room, furnished and
pre-

prepared; there make ready for us, *Matth. v. 18. Mark v. 14, 15. Luke v. 11, 12.*

9. And the Disciples did as *Jesus* had appointed them. They went forth and came into the City, and found as he had said unto them; and they made ready the **Paschover**, *Matth. v. 19. Mark v. 16. Luke v. 13.*

10. Now when the Hour was come, that is, in the Evening, he sat down, and the Twelve Apostles with him, *Mat. v. 20. Mark v. 17. Luke v. 14.*

11. And he said unto them, with desire have I desired to eat this **Paschover** with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God, *Luke v. 15, 16.*

12. And he took the Cup and gave Thanks, and said, Take this, and divide it amongst your selves. For I say unto you, I will not drink of the Fruit of the Vine, until the Kingdom of God shall come, *Luke v. 17, 18.*

13. And as they were eating, *Jesus* took Bread, and gave Thanks, and bless'd it, and break it, and gave it to his Disciples, and said, Take eat, this is my Body which is given for you: This do in remembrance of me, *Mat. v. 26. Mark v. 22. Luke v. 19.*

14. And as they sat, and did eat, *Jesus* said, verily I say unto you, one of you, who eat with me, shall betray me, *Mat. v. 21. Luke v. 2. Mark v. 18.*

15. And they began to be Sorrowful, and to say unto him one by one, Is it I? And another said, Is it I? And he answered and said unto them, it is one of the Twelve which dips with me in the Dish, *Matth. v. 22, 23. Mark v. 19, 20. Luke v. 23.*

16. Likewise after Supper, he took the Cup also, and gave Thanks, and said, this Cup is the New Testament in my Blood, which is shed for may, for the Remission of Sins, *Mat. v. 28. Mark v. 24. Luke v. 20.*

17. Verily I say unto you, I will no more drink of the Fruit of the Vine, until the Day I shall drink it new in my Father's Kingdom, *Mat. v. 29.*

18. And he gave it to them saying, drink ye all of it, and they all drank of it, *Mat. v. 27. Mark v. 23.*

19. And Supper being ended, the Devil had put it into the Heart of *Judas Iscariot, Simon's Son*, to betray him : He rises from Supper, and laid aside his Garments, and took a Towel and girded himself, *John 13, 2, 4.*

20. And

20. And then he poured Water into a Basin, and began to wash the Disciples Feet, and he wiped them with the Towel, wherewith he was girded, *John v. 5.*

21. And when they had sung an Hymn, he went out, as he was wont, to the Mount of Olives, and his Disciples followed him, *Mat. v. 30. Mark v. 26.*

14. By this Text, it plainly appears, that of the Bread and Wine, there was made no particular Ordinance after Supper, they were but Concomitants with it ; and all together made up but the one Feast or Ordinance of the Passover.

The Truth of this appears from the very Letter of the Text ; which before the Supper began, or at the Beginning of it, *He first took the Cup, gave Thanks, and then gave it to them, bidding them to divide it among themselves. And the Bread he bless'd, and break it, and gave it to them, as they were eating of the Flesh : For in Moses's Law, it was ordained, that the Flesh should be eaten with the Bread, which if it had been done otherwise, it had been a manifest Transgression of the Law. And after Supper, he took the Cup again, and gave Thanks and gave it to them, and bid them all to drink of it, which they did accordingly.* How can any

one make of this Translation of our Lords,
 a particular Ordinance, distinct from the
Passover? How can any be so bold as to
 say, *He instituted a new Ordinance of the
 Bread and Wine, distinctly after Supper,* when
 the very Letter of the Scripture proves the
 direct contrary? And how can such as call
 themselves Ministers of Jesus Christ im-
 pose such an apparent Falsity upon the
 World? But it is doubtless that the Scrip-
 tures may be fulfilled, which have fore-
 told us, *That evil Men and Seducers shall
 grow worse and worse, deceiving and being de-
 ceived,* 2 Tim. 3. 13. If then the Bread and
 Wine made no distinct Ordinance from the
 Passover, but was a part of it; where then is
 their Sacrament (as they call it,) of the
 Lord's Supper? And how do they prove the
 Institution of it? When here is not any
 Thing which seems to look like it. Is
 not this a spoiling of us, through a shew of
 Wisdom in Will-worship, through vain deceit,
 after the Traditions of Men, after the Radi-
 ments of the World, and not after Christ,
 Col. 2. 8, 23. Does not the whole My-
 stery of their Ritual look like meer In-
 vention of Men, who have gone astray
 from the Right Way, and have erred from
 the Truth? And to impose this Ordinance
 upon us, as pretending it to be from a
 direct

direct Institution of Jesus Christ in Scripture, is it not to be wise above what is Written? Against the Apostle's Rule at Sect. III. *foregoing*: Since the Scripture says nothing at all of it, neither directly nor indirectly. Is not this a *beguiling us of our Reward, by a voluntary Humility, and worshipping of Teachers, who intrude into those Things they have not seen, vainly puffed up with their fleshy Minds?* Col. 2. 18.

15. Nor are there any Words in the Evangelical Histories which give or import the least Shadow of an Institution of a new Ordinance, distinct from the Passover; or any Thing which was to come in the Room or Place of it.

For our Lord and his Apostles eat this **Passover** by the Command of God in the Law: And his taking the Cup before Supper and Blessing it, and giving it to his Disciples; and taking the Bread and breaking it, and giving it to them to eat with their Meat, was according to the Law, and the Institution: These Things had only respect to that Bread and Wine which was then and there present before them. The Words of the Scripture do not tend to any other Sense. When he said, *Take eat, this is my Body which is given for you*: The Words could only have

relation to the Bread and Flesh, and his own Person which was then present before them. And when he said, *This is my Body*, he spoke it not of the Bread; as I shall anon (in Sect. XVII. following) prove. The Evangelist gives us the Words, but seems to be silent as to the Gesture or Manner of the Action. He might hold the Bread and give it them in the one Hand, whilst with the other he might possibly point to his own living Body, which should be broken for them. When he said, *Do* (that is, eat) *this in remembrance of me*: Those Words seem to have Respect only to the present Action, and to the present Food which was before them: That they might consider the Occasion of the Thing, and the Reason thereof; which was, that he had before told them, he was a going away from them for a little while, and after a little while he would come to them again. And so by reason he should be absent from them, he bid them, to remember him. Moreover he speak these Words, only to his present Disciples; nor could they have relation to any other Persons; because they had been his daily Companions, and his Fellow-Travellers for some Years together here upon Earth: And should or were to be Eye-witnesses also of his

his Departure, and shameful Death upon the Cross: That they might the more think upon his Promise, and remain in Expectation of it, to wit, of his coming to them again, as he had before told them, which could only be by his arising from the Dead. And because they had been with him from the Beginning, that they should become Witnesses of his Mighty Power, and of his Glory (which no other Persons in the World could be, so well as they:) And so the more readily seal to that Truth (which they afterwards did with their Blood) even to the Truth of his Resurrection, and of his Gospel, by which Immortality was brought to Light. The most that can be made of those Words is, That as oft as they drank of this Passover-Wine, and eat of this Unleavened or Passover-Bread, in this is Absence, they were to remember him, and shew forth his Death till he came to them again. After which, these Signal of Remembrance should reasonably cease; because being come to them again, he should then be present with them. Without doubt, the Hypothetick Admonition of this to his Disciples to do or repeat this Commemorative Part, had relation only to them; and to no longer Time, then till his com-

ing to them again, which was by his arising from the Dead, 2 Cor. 11. 26. And by this it appears, that as he never instituted any thing of this Kind; so he never commanded or admonished any of his Disciples, Apostles, or Ministers to the Imitation of his Practise or Words in this Matter: And to me it seems high Presumption for any Man to pronounce or say over any Bread, *Take, eat, this is my Body which is broken for you*; or over any Wine, *This is the New Testament in my Blood, which is shed for many*, he never instituting or commanding any such Thing; and for another Reason also, as no Minister has that Power to do as he did; so neither can those Words be truly pronounced of any other Bread and Wine, but of that Particular ~~Passover~~ Bread and Wine, which our Lord himself blest'd at that his last Supper.

16. *There is no Command in the Text, or any Words of Intimation, either in the Text or Context, that the Apostles should afterwards use or practise this Rite or Ceremony among their Converts, or other Christians, in any Way or Manner whatsoever: There is nothing in the Text which looks like an Institution of an Ordinance; nor do I think my self, or any other Christian concluded by it; or that thereby, I, or any one else, have any Warrant to imitate*

imitate what Christ our Lord there and then said and did.

In the Formality of the Institution of an Ordinance, there are many Things to be done and considered, to concur to the same: For that an Institution ought to be in very particular, and very express Words, as you may see in the Institution of the Passover: *Exod. 12. v. 3. to 27. Numb. 9. 2, 3, 5, 13. and Deut. 16. 2. 3, 4, 5.* And to be concluded with a *non obstante*, that it should be observed or kept, and that it should be an Ordinance to be done, throughout all their Generations for ever. Whereas nothing like this appears at Christ our Lord's last Supper: There is not the least Formality or Shadow of the Institution of a New Ordinance instead of the Passover. 1. Not the *Quo loco*, or Place where it is to be done. 2. Not the *Dequo*, or Matter of which. 3. Not the *Quando*, or when. 4. Not the *Quomodo*, or formula, how. 5. Not the *quocum*, or Persons with whom. 6. Not the *Quoniam* or Ratio, the Cause or Reason why. 7. Not the *Quoties*, or how often to be repeated. 8. Not the *Modas*, or Manner of doing it. 9. Not the *Tempora repetita*, or *repetendi*, the Times of repeating it. 10. Not the *Pena*, or Punishment for the Neglect of it,

or

or of not doing it at all. 11. Not the *Persona preparatus*, or Preparation of the Person to do it. 12. Not the *Quoadusque*, or Time how long the Institution or Use thereof is to continue; or that it is an Ordinance to be observed by them and their Successors through all Generations in the Church of Christ for ever. *If Christ our Lord had ever designed this Rite or Ceremony to be continually and universally used in his Church, how easie had it been for that Oracle of Wisdom to have declared it in plain Words; and that he Instituted or Ordained it to be practised by them and their Successors through all succeeding Generations for ever.* But as there is no such Intimation, so I really believe Christ never thought of, much less ever intended any such Thing; but that it is a meer Invention and Imposition of erring Men, who are erred and gone astray from the Piety, Purity, Spirit, Life, and Practise of the true Christianity. What God or Christ commands me, or any one else, we ought to do, but then we should be sure, that they have commanded us to do it, as I have said at *Seet. I.* aforegoing, which no Particle of this Text does give me any Light into. And since there are several particular Services which God sometimes exacts of some of his Servants, which

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he does not of many others, as I have proved in *Seç. II.* above : It follows, that if the doing of this Thing was truly and really commanded, to be done by those Passover-Disciples ; yet since there are no Words in either Text or Context, which in any tolerable Sense, can seem to include me, or any other Christian, I cannot believe, than any special Command to those Passover-Disciples, (without extending it to more Persons) can lay any Force or Exaction upon me, or any other, to perform the same. And as the Words of our Lord, in all that Transaction, do not give to those Passover-Guests any Power to act in Imitation of him, or to do the like : So neither do they authorize them to transfer the same to any of their Successors. So that methinks it should be a great Presumption in any other Minister (who believes not *Transubstantiation*) to take Bread into his Hand, and in the Person of Christ, to say, *Take, eat, this is my Body, &c.* when with respect to the Bread which the Priest then gives, the Matter of Fact is not true. Though that *Particular Bread at the Passover*, did prefigure or point forth *his true Flesh*. And if the Apostles had not such a Power of transferring this Practice, (since Christ did not give it them) I would willingly

lingly know how any other Minister should come by it.

17. *The Idolatry of the Romanists is yet more Remarkable, who not only make a mighty and wonderful Ordinance of it ; but also make it to give their Priests a Power, by pronouncing certain Words of Consecration, (as they call it) to Transubstantiate, or make a God of the Bread (but rather an Idol) before which they fall down ; and so worship it.*

The Bread cannot by such a Priest's Words become a God, but only an Idol. For if we reflect but upon the Words, they can have no such Meaning, from their *Grammatical Construction*. The Greek Words are, *τὸ ἐστὶν τὸ σῶμα μου*. Which are in Latine, *Hoc est Corpus Meum*. And so it is rendred both in the *Vulgar Latine*, and in *Beras's Translation*. In English, *This is my Body*. Where if *ἐστὶν*, *Panis*, Bread, be understood to be construed with [*τὸ hoc*] it is pure Non-sense, like *τὸ ἐστὶν ἄρτος*, *hoc Panis*, a Masculine and a Neuter together ; which is against the very Letter, as well as against the very Meaning of the Scripture. Nor can the *τὸ hoc* have relation to any other Word than *σῶμα*, viz. *τὸ σῶμα μου*, *Hoc Corpus Meum*, viz. *τὸ ἐστὶν τὸ σῶμα μου*, *This my Body is that Body which is to be given or broken for you ; not the*

the Bread, but his then present living Body, to which no doubt he pointed with the one Hand, whilst he gave them the Bread with the other : (which Bread was the *Prefigurement* or *Sign* of his Flesh,) and said, *Λάβετε, φάγετε, τὸν ἄρτον, accipite, comedite, hunc panem, Take, eat, this Bread ;* as is plainly intended, and express'd in the Text. Secondly, They own that the Elements are no God before the Words of Consecration (for otherwise there would be no need for the Priest to Consecrate it :) Now we know that God is True, Just, Faithful, keeps Promise, and cannot lie or contradict Himself ; and that he has said, *I am the Lord, that is my Name, I will not give my Glory to another, nor my Praise to Graven Images, Isa. 42. 8.* So that the Elements being granted to be another Thing than God, before the Words of Consecration, and that he has said, he will not give his Glory to another, or any other Thing besides himself (which he must do in the highest and largest Sense, if he makes or suffers to be made any created Being, either himself, or equal to himself) it is plainly charging God unjustly with Falseness, and the greatest Contradiction ; which is the highest Indignity that can be put upon the Almighty God, the Creator and

and Maker of all Things. *Thirdly*, The Papists in their Doway-Catechism, and some others of their approved Authors, give us this Definition of a Sacrament, as they call it. *That a Sacrament in General is a visible Sign of an invisible Grace, instituted by Christ for our Sanctification.* This is Word for Word out of the Doway-Catechism, and H. Hill's Abstract of the same. Now by the Definition it self, it is only a visible Sign of something. Now since the Sign of a Thing, and the Thing it self, are two different Things (as the Sign of the King in Holborn, and the King's Person it self) it is manifest, that since the Sign and the Thing signified, cannot be one and the same Thing, but two different Things; and that their Sacrament (as they call it) is but a Sign of Christ's Body offered up, and broken for us, that it cannot be the Thing, viz. Christ's Body it self: That there is no Transubstantiation of the Elements, but that they still remain the same Things; and differ as much from Christ or the Body of Christ, as the Type does from the Antitype, or the Shadow or Sign does from the Substance. And that whilst they Worship this pretended Transubstantiated Matter for a God, which is no God, they Worship an Idol, and so by that

that Act, become Idolaters. *Fourthly*, 'Tis obvious to common Sense, that one and the same Body, in one and the same Place, at one and the same Time, cannot be two distinct Bodies of equal Magnitude and Substance, in two different Places, and yet both them singly and together, be one and the same Body, in one and the same Place, at one and the same Time. Now since the Body of our Lord and Saviour Jesus Christ, at his last Supper, when he held the Bread in his Hand, after the Words of Consecration, did not take up the same Space of Place, at the same time, which the said Bread did; it follows, that the said Bread, after the said Consecration, was no more that same Body of Jesus, which was born of the Virgin, and was afterwards Crucified without the Gates of Jerusalem, than it was before the said Words of Consecration. And yet the Papists in their Doway-Catechism say; *It is the Body and Blood of Jesus Christ, true God and true Man, whole Christ, under the Likeness and outward Shape of Bread, the true and real Presence of his Divine and Humane Nature, and not in any Figurative Manner.* Which whether any thing can be more Blasphemous, I leave to rational and prudent Men to judge. From this Argument,

gument, Christ must have had two Bodies at one and the same Time, each of which was whole Christ, of the same Magnitude and Substance, and yet both of them, but one and the same Body; which two Bodies were also in two different Places, which two Places, were but one and the same Space of Place: And at several and different Times, which Times were also but one and the same Time. This is pure and exalted Non-sense in the Abstract.

18. *What the Apostle Paul said to the Corinthians, 1 Cor. 11. 20. add 29. is only an Historical Account of what Christ said and did at his last Passover or Supper: But no Injunction or Command for either a Temporal Use thereof, or for the perpetuating of it.*

The Passover was an Ordinance of the Law, *consigned to the Israelites under a very admirable Sanction; and given to them by the Ministry of Moses the Man of God, who it is said, talked with God Face to Face, as a Man talks with his Neighbour; under the Exaction of which, our Lord also eat it. And so great was the Force of its Authority and Sanction, that it was a hard Thing, even for the Apostles themselves, to bring People off from it, though they had embraced Christianity. So that the Apostles were many times*
forced

forced to condescend to their Weaknesses (especially if they were *Jews*, or prosylited to the *Jewish Religion*) lest they should have been driven off from Christ, as they did also in some other Cases. So *Paul* Circumcised *Timothy*, (though he had declared, *That if a Man was Circumcised, Christ should profit him nothing*, Gal. 5. 2.) But why did he do this? It was because of the *Jews* which dwelt in those Quarters, Acts 16. 3. Though I be free (says he) from all Men, yet have I made my self Servant to all, that I might gain the more. And unto the Jew I became a Jew, that I might gain the Jews. To them that are under the Law, as under the Law, that I might gain them that are under the Law. To them that are without Law, as without Law (being not without Law to God, but under the Law to Christ) that I might gain them that are without Law. To the Weak I became as Weak, that I might gain the Weak. I am made all things to All Men, that I might by all Means gain some. And this I do for the Gospels sake, 1 Cor. 9. 19, 21, 22, 23. so that to those who were converted to Christ, but could not be presently brought off from many of the *Jewish Rites*, the Apostle by his Prudence, and the Liberty he had in Christ, condescended to their Weaknesses, as he did in this very

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Matter of the **Paslober**; and whilst they had an Opinion of it, and a Belief in it, he declared it to be to them the *Lord's Table*; and so accordingly he tells them, with what Reverance they were to approach it; and that that *Bread* which was eaten at it, and that *Cup* which was drank at it, was the *Lords*; and that they who eat it and drank it unworthily should be guilty of the Body and Blood of the Lord: And therefore he advises them to examine themselves, and so to eat of that Bread and drink of that Cup; for that it was at the *Lord's Table*, and so, who eat and drank there Unworthily, eat and drank Damnation to himself, not discerning the Lord's Body, 1 Cor. 11. 27, 28, 29. Now what he says in *Vers* 23. 24, 25, 26. is only a *Historical Relation*, which he received from the Lord, of what was said and done, or the Matter of Fact, as it was transacted at his last **Paslober**. And who is it that shall read the whole Context here, and cannot see, that is all meant of that **Paslober** it self? Now since many of the Converts to Christianity were not easily brought off from *Moses* especially in the Matter of this *Ritual*, and were yet under the Obligation of it, and had a *Faith in it*; to such he says, *That to them it is the Lord's Table*, and that if they approach

approach it, they ought to come to it with a *strict Examination of themselves*, that is, with a *pure Mind*, with all the Reverance, Sincerity and Purity which was exacted of them by the Law, as if *Christ* had not been yet come. But yet he tells them, that if they did eat and drink *Unworthily*, *not discerning the Lord's Body*, they eat and drank their own Damnation. But in all the Circumstances of this Text, there is *no absolute Command in it, no Injunction of the Apostle to confirm the positive Use of it*, much less to perpetuate it to, or through all the succeeding Ages of the Church. And indeed if *Christ himself* did not consign its Perpetuity, I see no Reason why any of his Apostles, or any of their Successors should pretend to do that which their Lord and Master did not. If what I have here said cannot convince any ones Understanding, who is now in, or under the Use and Practice of this Ceremony, I do not desire them to forsake it for my Word sake; because, by *Sect. IV.* foregoing I have asserted from, *Rom. 14. 23.* That what is not of Faith is Sin; and therefore I think it fit, in this very Matter, That every Man should act, as he is perswaded in his own Mind. Now though it is a great Truth, that this *Paschal Rite* was only a Type or Shadow

under the Old Covenant, of the Redemption of Mankind by our Lord Jesus Christ in the New ; yet since it was confirmed by so great a Sanction as the Mosaick History gives Evidence of ; it appears by what has been already said, that it was not an easie thing, even for the Apostles of our Lord themselves, to bring their Converts presently off from the Observation of it.

19. *The beloved Disciple John takes no notice at all of this Matter of Fact, relating to the Bread and Wine ; but gives us at large the Command for Washing of Feet, which was Peremptory and in expresse Words, not like the Words which were said of the Bread and Wine.*

If there was an Institution of a New Ordinance, the *Washing of Feet* seems the most likely to be it : Though for the Service thereof, our Ministers decline it, with this Excuse for not doing it, that it was not to be imitated, but was only to teach us Humility ; which Evasion, I think is very Foolish and Vain, as I hope I shall prove presently. Yet I do not say that this Command of Washing the Feet, was any thing to after Times, because the Command was directed only to *his present Disciples*, and by them to be done. If this eating

eating of *Bread and Wine* was so absolute an Ordinance, as *our Ministers* say of it, I much wonder that *John, the beloved Disciple of Jesus*, should not make the least mention of it, nor take any Notice thereof, as if it was not of the least Concernment in the Church of Christ. But the Business of *Washing of Feet*, he is so Singular and Express in, that it cannot be over-past without considering it. And it is in such express Words, that if any thing which Christ commanded his Disciples to do, can be taken to be an Ordinance in his Church, this must. We will examine every Sentence thereof. I. *He rises from Supper and laid aside his Garments, and took a Towel and girded himself: After that he poured Water into a Bason, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded.*— Peter said to him, *thou shalt never wash my Feet.* Jesus answered him, *if I wash thee not, thou hast no part with me,* John 13. 4, 5, 8. Now this is plain, that this was a Rite or Ceremony after Supper, and that it was a singular Operation distinct from the *Pass-over*: And also that Christ our Lord seems to lay a great Weight upon it, as that he who should refuse it, should have no part with him; which if any thing,

one would think, should enforce the Use and Practise thereof. II. So after he had washed their Feet, and taken his Garments, and was set down again, he said to them: Know ye what I have done to you? Ye call me Lord and Master, and ye say well, for so indeed I am. If I your Lord and Master have washed your Feet, ye also ought to wash one anothers Feet, Ver. 12. 13, 14. Here is a considerable Argument from the Greatness of the Person doing it. If he himself, their Lord and Master did it, if he condescended to that Servility, surely they ought not to refuse it, they ought to do it: Yea he tells them in these Words [ye ought] that it is their Duty so to do: Can any thing be more expresse? III. For I have given you an Example, that ye should do as I have done to you, Verse 15. He tells them that he had given them an Example, wherefore? Truly, that they should do, as he had done to them. Can any thing be more Positive and Expresse; 'tis the Matter of Fact, the Work of Washing of Feet it self, that he exacts from them, else what can the Meaning of those Words be? If that be not the Meaning, I know no Meaning at all they have. IV. Verily, verily I say unto you, the Servant is not greater than his Lord, neither he that is sent, greater than he that sent him.

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Verse 16. This is another Argument by which he enforces the Duty upon them, an Argument so Cogent and Pressing, that by no Artifice that I know, it can be evaded. And it carries along with it its own Reason, because the Servant is not greater than his Lord, who himself had done it before, yea even to them: And therefore they also ought to do it to one another: How very Significant, and what a mighty Power have these Words of our Lord. V. *If ye know these Things, happy are ye if you do them,* Verse 17. He does not say, Happy are ye if you do them not, but happy are ye if you do them; that is, if you believe in me your Lord and Master, do as I say: Let me see your Faith and Obedience by your Works, because your Happiness depends upon it, upon your Obedience to my Commands. You believe in me, then do as I command you: Let me see your Faith by your Works, by your actual doing one to another as I have done to you; for by your Faith ye are saved, but by such a Faith as brings forth the good Works, which excites you to do my Commandments, by which you as well shew your Love to me, 1 John 5. 3. as your Obedience, and so reap the Happiness to your selves. So doing will shew your Faith in me, is true and lively,

not a dead Faith which operates not ; for Faith without Works cannot be perfect, as we have fully proved in *Seet. VII.* foregoing. Now if any thing *in the New Testament* can be called an *Ordinance*, how much does this look like one ? But I am afraid, that for its *Servility*, our Ministers decline it, and give us such a simple, or rather foolish Reason for their not doing it, that it ought not to be taken for an Argument. They tell us, that this was not intended for Practise (notwithstanding the exprefs and peremptory Words of our Lord) but was an Example only to teach us Humility, and that if we be humble there is no need of doing the Thing : Tho' Christ said, *I have given you an Example that you should do, as I have done to you :* Now I query, how shall I know your Humility, without your doing the Work ? Let me have a Proof of your Humbleness of Mind ; but that I can never have without your actually doing what Christ our Lord has commanded. Is not this plainly to Prevaricate, and make the Scripture a Nose of Wax ? And to admit of *this private Interpretation* : Is it not giving Liberty to Men to interpret it according to the Inclinations of their own sensual and corrupt Minds ? How shall we solve these Things ? But to proceed a little

cle farther; let me Treat you with the
Bread and Wine, in the same manner as you
 Treat us with the *Washing of the Feet*. To
 what Intention is the Administration of the
Bread and Wine? You answer it is in Re-
 membrance of Christ our Lord. You say
 well. I then reply (in the former Words)
 that this manner of receiving it, was not in-
 tended for Practise (because there are no ex-
 press Words for our future doing of it) but
 it was done as an Example, only to teach us
 to remember him; and if we remember him,
 and his dying for us, there is no need of re-
 ceiving these external Symbols in that respect;
 because that he has promised, that he
 would come again, and that if we love him
 and keep his Word, that my Father (says he)
 will love us, and that the Father and he will
 come unto us, and make their abode with us,
 John 14. 23. And again, Behold I stand at
 the Door and knock: If any Man hear my
 Voice, and open the Door, I will come in to
 him, and sup with him, and he with me, Rev.
 3. 20. And he who sits on the Throne, shall
 dwell among them, and feed them, Rev. 7.
 15, 17. Now when he is present with us,
 and lives with us, and in us, by Faith in
 our Hearts, what Occasion or Need have
 we of any external Symbols to remember
 him? Acts and Symbols of Remembrance, are
 only

only of Use *in the Time when the Person to be remembered is Absent*; but when he is Present with us, dwells with us, and lives in us, there seems to be no need of any such Thing. *Lastly*, After all that has been said of *this Washing of Feet*; it was only a Command to the then present Disciples, but without any Words of *Institution* for making it an Ordinance to the future or succeeding Ages of the Church. So that I am willing to let it rest where I found it, and where it began. But if after all that has been said, any shall yet contend for the *Receiving of Bread and Wine* as an Ordinance; I am content, and say let them keep their Opinion, till they are otherwise convinced in their own Understandings: But withal I say, that *Washing of Feet*, is much more apparently an Ordinance, and that upon a better Basis or Foot; and therefore, they ought to take that into the Number also, or else to account it as a Part, yea and the principal Part too, of that they call their Sacrament, and without which it cannot be perfect.

20. Now since the Intention of all this Matter had no other Tendency, nor any other End, than only to remember him; it could only have Relation to the then present Passover-Disciples, and his Absence from them for a little

little while: And ended at his first coming to them again, which was his first intended coming, to wit, his arising from the Dead, and not his second or after Coming at the End of the World.

I go (says he) to prepare a Place for you; and if I go and prepare a Place for you, I will come again, and receive you to my self, John 14. 2, 3. — I will not leave you Comfortless, I will come to you, Verse 18. — These things have I spoken to you, being yet present with you, Ver. 25. But the Comforter which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all Things, and bring all Things to your Remembrance, whatever I have said unto you, Ver. 26. Peace I leave with you, my Peace I give unto you, not as the World gives, give I unto you, Let not your Heart be troubled, neither let it be affraid, Ver. 27. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: For my Father is greater than I, Ver. 28. And now I have told you before it come to pass, that when it is come to pass, ye might believe, Ver. 29. He has told them, he would send the Comforter, even the Spirit of Truth to them, who should abide with them for ever, Ver. 16, 26. but that it behoved him to go from them, because
that

that if he went not away, the Comforter would not come, John 16. 17. — *A little while and ye shall not see me, and again, a little while, and ye shall see me, because I go to the Father, Ver. 16.* Thus you see, how our Lord told his Disciples before-hand, that he was to go away from them for a little while, and after a little while, he would come to them again. — *Now Jesus knew that they were desirous to ask him, and said unto them, do ye enquire among your selves of what I said, a little while and ye shall not see me, and again, a little while, and ye shall see me, Ver. 19.* — *And now ye have Sorrow, but I will see you again, and your Heart shall rejoyce, Ver. 22.* — *I leave the World, and go to the Father, Ver. 28.* Now it is manifest that when he said, *do ye this in remembrance of me*, that it was only spoken to his *Passover-Disciples*, who eat the *Passover* with him: And those Words had respect either to the Symbols, which were present before them upon the Table; or to what they should eat of them afterwards *in his Absence*; (for the Feast of Unleavened Bread lasted seven Days) or to both: And that this Admonition had respect only to *that time of his Absence from them*, because he had before-hand told them, that after a little while he would come to them again: Which very thing, the
Apostle

Apostle Paul in his Discourse of it to the *Corinthians*, intimates, where he says, *As oft as ye eat this Bread, and drink this Cup, ye shew forth the Lord's Death till he come,* 1 Cor. 11. 26. This being an *Historical Relation* of the Apostles, of what *Christ* said and did at his last Supper, could have Respect only to those *Passover* Guests, his Disciples: So that it seems, that what was wanting in the Three (not to say the Four) Evangelists, as to the Time how long those Disciples were to do it, is supplied by this Epistolary Discourse, which was till his coming to them again, as the Words themselves do plainly speak. The Sum of the whole Matter is this. Our Lord foretold to his Disciples, who had been for some Years, his constant Companions, and Fellow-Travellers, and Witnesses of his Doctrine, and of all the Miracles which he had done, that in a little Time he should be absent, or go away from them, for which they were Sorrowful; but he told them, that in a little Time, he would come to them again, and see them, and then their Hearts should rejoyce. And therefore, at this his last Supper, he bid them to eat in Remembrance of him, their Friend and Lord, who was suddenly to go from them, and leave them, even the next Day, and
that

that they should do it, eat that *Unleavened*
or *Passover-Bread*, in remembrance of him,
their Absent Lord and Master; in his Ab-
sence from them, to think upon him, and
to shew forth their Lord's Death (for he
was to go away from them, or leave them,
by Death) till he came to them again;
that is to say, till he revived, arose from
the Dead, and had given to them a De-
monstration that he had overcome, had re-
vived, and had conquer'd Death and the
Grave. According to his Promise (as he had
foretold them, that in a little time he would
come to them again) on the third Day he
revived and rose from the Dead, and ap-
peared to several of them, and in some lit-
tle time after to them all, *Mat. 28. 9, 16, 18.*
Mark 16. 9, 12, 14. *Luke 24. 13. to 31.*
John 20. 11. to 29. and *Chap. 21. 1. to 6.*
and *Ver. 12. 13, 14.* *Acts 1. 2, 3, 9.* *1 Cor.*
15. 5, 6. He talked and discoursed with
them, walked with them, eat with them,
and shew'd himself alive after his Passion
by many infallible Proofs, being seen of
them, and conversing with them for forty
Days, and speaking to them of the Things
pertaining to the Kingdom of God; by
which those *Passover-Guests*, as they had
been Witnesses of him and his miraculous
Works from the beginning, whilst he was
with

with them, before his Passion; so also they should be Witnesses of his Resurrection and Conquest over Death, thereby to enable them the more effectually to promulgate his Gospel thro' the World, even as the Eye-Witnesses of his Mighty Power and Glory. Now who is it that has but a mean Understanding, that cannot plainly see that the Time how long these Disciples should do this Thing, to remember him, and shew forth his Death till he came to them again, was his first Coming, after the little while of which he had foretold them? Why should they not believe it to be that very first Time he speak to them of, wherein he would come to them again, as he here did, and even personally conversed with them, by Walking, Talking, Discoursing, Eating and the like, as before in the Lifetime of his Flesh? I say who is it of a very common Understanding, should not rather take it to be, this is first Coming to them, *at the End of the Little While*, rather than to put it off to that vast Character or Chasm of Time, *his last coming at the End of the World*, since we have not the least Intimation in all the Holy Scriptures, of such a Construction to be put upon those Words? I will not impose upon any Man's Judgment, but leave the Consideration to every

every one to believe concerning the Matter, what he thinks to be most Consistentaneous to Reason and Truth.

21. *After our Lord's arising from the Dead and coming again to his Disciples, according to his Promise, as is before declared, and conversing with them for forty Days together: The Evangelist tells us, that he opened their Understandings, Luke 24. 45. Yet none of those Passover Guests or Disciples who eat with him, ever declared this eating of the Passover, or the separate receiving of the Bread and Wine, to be a New Ordinance, much less to be a standing Ordinance of Christ, to be used in his Church to all succeeding Generations.*

One would have thought, that if this receiving of Bread and Wine from the Minister's Hand, had been such a great and everlasting Ordinance, and such an indispensable Duty, as they in all their Books of their Sacrament make of it; that those so wonderfully enlightned Disciples, whose Understandings had been opened by such an admirable Conversation with their Lord after his Resurrection from the Dead, should have left behind them in Writing some ample Declaration of the same; and in very plain and expresse Words, set forth the whole Ordinance in a clear Light to us, so as that we might have been not in the least

least doubt concerning it, either as to the supposed Ordinance it self, or as to the Reason and Continuance of it, or the Matter and Manner of doing it: But nothing of all this appears in all the holy Writings from any one of them. And Socrates the Ecclesiastical Historian, who lived about the Year 440. Lib. 5. Cap. 22. calls it only the Paschal Solemnity or Passover. Which was observed (says he) by several Churches in almost as many and several different Manners. And farther he speaks concerning the same: But neither our Saviour nor his Apostles have enjoined us by any Law to observe this Paschal, nor have the Evangelists or Apostles threatned us with any Mulct, Punishment or Curse, as the Mosaick Law does the Jews. — And that the Observation of the Paschal had its Original among all those in the Primitive Times, from Custom rather than from Law, Precept or Command, the thing it self does demonstrate. — Farther the Quarto deccamani affirm, that the Observation of the 14th Day of the Moon, was delivered unto them by John the Apostle. But the Romans and Western Churches say, that the Usage in force with them was delivered by the Apostles, Peter and Paul. Notwithstanding neither of these Parties can produce any written Testimony in Confirmation hereof. — And in regard no one can produce a Command in Writing concerning this Thing; 'tis manifest, that the Apostles left every one to his own free Will and Choice in this Case. Thus the Historian with

much more to the same Purpose. All these Things being consider'd by me like so many powerful Arguments, perswade me to believe, that nothing of this Matter was ever Preach'd up, or intended by them, to be an Ordinance or Rite, observable to after Ages in the Christian Religion.

22. *From the Consideration of what has been said; it seems to me rational to conclude, that no Command to any particular Person or Persons tho' never so Express and Peremptory to them, is a general Institution or Command for the same Thing to be done or observed by any other Person, or Body of a People, tho' their immediate Successors, thereby to compleat it as standing Ordinance in the Church.*

For if particular Commands should be admitted as general Institutions or Ordinances, then what was commanded to *Abraham*, to depart out of his native Country: To *Isaiab*, to walk naked for three Years: To *Hoseas*, to take to him a Wife of Whoredoms: To the Disciples of our Lord, to heal the Sick, cleanse the Lepers, raise the Dead, cast out Devils, Mat. 10. 8. And to wash the Brethrens Feet, John 13. 14. to 17. would in like manner be Commands and Ordinances to all God's Holy People; but these things we see are not. Nor will our Ministers allow the *Washing of Feet* to be an instituted Ordinance for the Successors of the Apostles, tho' it is in such plain and forceable Words, almost

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infinitely exceeding whatsoever was said, or could be intended by those Expressions of our Lord concerning the *Bread and Wine*. Yea, as to the *Baptism with Water*, yet did not the Apostle Paul think himself included in, or concluded by any *Practise of the Eleven*; but plainly says, he was not sent to Baptize (that is, with *Water*) but to preach the Gospel. That great Apostle having instructed us in that Evangelick Liberty which we have in Christ, viz. either, to do, or not do, many particular Things, according as they should be found of Service or Dis-service to the holy Religion which he was a Preacher and Promoter of. In that very Decree made by a Consultation of the Apostles and Elders with the whole Church, they imposed upon the Converts, and laid upon them no greater Burthen than these necessary Things, viz. To abstain from Meats offered to Idols; from Blood; from Things strangled, and from Fornication. But the Apostle Paul seems to assume a greater Liberty concerning Meats; as Meats sold in the Shambles, or Meat at a Feast, he advises to eat And of them, asking no Question for Conscience sake. 17. But if any one says, it is offered to Idols; then Or. (says he) eat not for his sake which shew'd it, and these for Conscience sake. Conscience, I say, not thine thers own, but of the others; for why is my Liberty judged Or. by another Man's Conscience? For the Earth is tho' the Lords, and the Fulness thereof. It was his most Way to give none Offence, neither to the Jews

nor to the Gentiles, nor to the Church of God; but he did strive to please all Men in all Things, not seeking his own Profit, but the Profit of many, that they may be saved, 1 Cor. 10. 25, 27, 28, 29, 32, 33. And so concerning Blood, and Things strangled (as drown'd Sheep, Calves, Bullocks) we do not at this Day see that either the Church, or Ministers of the Church, forbid the eating of those Things, tho' forbidden by so solemn a Decree as this, made by so August an Assembly of the whole Church; for as much as that very Decree was made (by the Wisdom and Assistance also of the Holy Ghost) in Condescension without Doubt to the Infirmities and Weaknesses of the Converts, who were not wholly yet brought off from Moses, in that Infancy of Christianity. So that I conclude, that from the Practises of the Disciples or Apostles, simply consider'd in themselves, no positive Ordinance whatsoever can be Established without a clear and expresse Institution in plain Words by Christ himself.

23. The whole of the Passover, and all the Rites and Ceremonies of the Old Covenant, were done away in the New: Christ our Lord, nor any of his holy Apostles, establishing any other in their stead.

The first Covenant, thro' its Faultiness, and thro' its Weakness, in that it made not the Comers thereto perfect, made way for a Second, which was a New Covenant, establish'd upon better Promises, under which Covenant

God

God put his Laws in their Minds, and writ them in their Hearts : *In that he calls it a New Covenant, he makes the first Old : Now that which decays and waxes Old, is ready to vanish away,* Heb. 8. 6, 7, 10, 13. The **Paschover** was the great Service of the old Covenant, in which the Lamb was the Type or Prefigurement of Christ our Lord, a Bone of which was not to be broken, Exod. 12. 46. Numb. 9. 12. Psal. 34. 20. John 19. 33, 36. The Bread prefigured his Flesh, and the Wine his Blood : The slaying or sacrificing the Lamb, the Sufferings of Christ upon the Cross : The saving the People in Egypt from the Hand of the Destroying Angel, thro' the Blood of the Lamb : The Salvation of Mankind thro' the Blood of Jesus, which is the Blood of the everlasting Covenant which God has been pleased to give for the Redemption of fallen Man. The high Priest (under the first Covenant) entered into the Holy of Holies but once a Year, and that not without Blood—Heb. 9. 7. which was a Figure for the time then present—Ver. 9. but Christ being come, an high Priest of good Things to come—Ver. 11. by his own Blood he entered in once into the holy Place, having obtained eternal Redemption for us, Ver. 12. But Christ is not entered into the holy Places made with Hands, which are the Types or Figures of the True, but (by Death thro' shedding of his Blood) into Heaven it self ; now to appear in the Presence of God for us, Ver. 24. — Now once in the End of

the World has he appeared to put away Sin, by the Sacrifice of himself, Ver. 26. This Man after he had offered one Sacrifice for Sin, for ever sat down on the right Hand of God—Heb. 10. 12. And by one Offering has perfected for ever, them that are sanctified, Ver. 14. He is the Bread of Life, the living Bread which came down from Heaven, of which if any Man eat, he shall live for ever. And the Bread which he gives us, is his Flesh which he gave for the Life of the World. And therefore said our Lord, except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in ye: But whosoever eats my Flesh and drinks my Blood, has eternal Life, and I will raise him up at the last Day: For my Flesh is Meat indeed, and my Blood is Drink indeed. He that eats my Flesh and drinks my Blood, dwells in me, and I in him. — he that eats of this Bread, shall live for ever, Joh. 6. 48, 51, 53, 54, 55, 58. I hope none can be so Carnal as to think, that all this is spoken of Bread and Wine; nay not of the Passover Bread and Wine, which were but the Figures of his Flesh and Blood: Doubtless it is otherwise, even Spiritually to be understood. It may be asked, what then is this heavenly Flesh, this heavenly Blood, this heavenly Meat, of which whosoever eats, shall live for ever? I will make answer in the Words of our Lord. His Disciples being returned from buying of Meat, prayed him, saying, Master eat; but he said unto them, I have Meat to eat,

eat, that you know not of. Said they one to another, has any Man brought him ought to eat? Jesus said unto them, my Meat is to do the Will of him that sent me, to do his Work, Joh. 4. 30. to 34. So this it is to eat his Flesh and drink his Blood; this is the feasting upon that heavenly Repast, to do the Will of God, which is our Sanctification. And what is this Sanctification? It is truly a Cleansing from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God, 2 Cor. 7. 1. that is, to crucifie the Flesh with the Lusts and Affections thereof, Gal. 5. 24. to mortifie thro' the Spirit the Deeds of the Body, Rom. 8. 13. To abstain from fleshy Lusts, which war against the Soul, 1 Pet. 2. 11. which is to lead a Life of Mortification, to die daily to sin, and to live to Righteousness; and this is done by Faith, by truly believing in the Dear Son of God. Having thus abolished the Types, Shadows, Rites and Ceremonies of the Old Law, it does not appear in all the holy Writings, that he instituted or established any other in their stead, but rather the direct Contrary, if we may give Credit to that great Apostle of the Gentiles in this Case, what he wrote to the Colossians, Chap. 2. Ver. 14. to 23. Blotting out the Hand-writing of Ordinances, that was against us, which was contrary to us, and took it out of the Way, nailing it to his Cross.— Let no Man judge you in Meat, or in Drink, or in respect of an holy Day, or of the new Moon, or of the Sabbath

Days, which are a Shadow of Things to come, but the Body is of Christ. Let no Man beguile you of your Reward, in a voluntary Humility and worshipping of Angels, intruding into those Things which he has not seen, vainly puff up in his fleshy Mind: — Wherefore if you be dead with Christ from the Rudiments of the World, why as living in the World are ye subject to Ordinances? Touch not, taste not, handle not; all which are to perish with the Using, after the Commandments and Doctrines of Men: Which have indeed a shew of Wisdom in Will-worship, and Humility, and neglecting of the Body, not in any honour to the satisfying of the Flesh. These Words of this admirable Apostle, are so full and so plain, that they need no manner of Explication.

24. The Supper of the Lord is then without any doubt Spiritually to be understood, according to what himself has said, Rev. 3. 20. and Ch. 7. 15, 17.

Having shewn what the Passover, the great Ordinance of the old Covenant was; it remains that we indigitate to you what the Supper of the Lord is. As the former, to wit, the Paschal was a Rite external outward, Symbolical, Carnal, made of a sacrificed Lamb, a Rite and Ordinance of a worldly Sanctuary, to which the Externally purified could only approach, and performed in Remembrance of a Temporal Salvation: So the Supper of the Lord is Internal, in the Soul, real, spiritual, the sacrificed Lamb of God, our Lord Jesus Christ, a feeding by Faith on his Flesh and his

his Blood, which is an everlasting Repast of the heavenly Sanctuary, which God has established and not Man, the Result of the eternal Salvation of Mankind, and by which Immortality is brought to Light, of which none but the Sanctified in Body, Soul and Spirit can partake. Hear the Voice of our Lord Jesus Christ since his Resurrection from the Dead: Behold I stand at the Door and knock; if any Man hear my Voice, and open the Door, I will come in to him, and will sup with him, and he with me, Rev. 3. 20. And an Elder of the Church of Christ has told us, That he who sits on the Throne shall dwell among us, and the Lamb which sits on the midst of the Throne shall feed us, and lead us unto Fountains of living Waters, and that God shall wipe away all Tears from our Eyes, Rev. 7. 15, 17. And this is conformable to what he promised, whilst he was alive in the Flesh before his Passion, after the Eating of his last Passover: If a Man love me, he will keep my Word, and my Father will love him, and we will come unto him, and make our Abode with him, Joh. 14. 23. The Children of the New Covenant, who have received Christ by Faith into their Hearts, in whose Minds God has put his Laws, and in whose Hearts they are written, and who by keeping of his Commandments give Proof that they Love both the Father and the Son, 1 Joh. 5. 3. in such, both he and the Father will dwell; and these shall feed and live upon every Word which proceeds from

from the Lord, these come to eat of the heavenly Food, have their Repasts upon a Feast of fat Things, and solace their Souls with Fatness; nor can they want any good Thing. These are they who are truly enlightned with the Light of the Son of God, and having tasted of the heavenly Gift, are made Partakers of the Holy Ghost, and do daily feed on the good Word of God, and the Powers of the World to come. These are they who truly eat the Lord's Supper, with whom Christ our Lord comes to Sup, and who shall Sup with him, according to his Promise. So that we take the Supper of the Lord to be a Spiritual Manducation, or feeding upon the Word of God, by which the Souls of the Righteous come to know a growing in Grace, and in the fear of the Lord, and a growing in the Love and Favour of our Lord and Saviour Jesus Christ, whereby they are nourish'd up unto Eternal Life, and to be made Heirs, Joint heirs with Christ, of that Kingdom, of which there is no End, and where there are Pleasures for evermore.

The CONCLUSION.

25. 'Tis possible that some rash and uncharitable Persons may say of me that I deny Ordinances, that I deny the Ordinances of our Lord Jesus Christ, and am no Christian: But I can truly say of these unthinking Spirits, those Narrow-soul'd Creatures, that they want

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the Love of God and want that Charity which the Gospel enjoins, which does not behave it self unseemly, nor thinks any Evil. I fear God, and I believe in Christ, and have hope of Salvation thro' Faith in his Name; and I have the Witness in my self, that I am truly such, and know my self to be much more a Christian, than those who pretending to Ordinances, yet daily live ungodly lives, unbecoming the Professors of Christianity, and who notwithstanding their constant Observation of them, and living in them, live unreform'd as to their vile and vain Conversation; who tho they are very zealous for a Ceremony, yet shall at the same time plead for Sin, and the Pride and Vanities of this evil World; and are so far from living a Life of Mortification, or a dying unto Sin, that they will scarcely depart from, or forsake one beloved Lust, for the sake of Christ and of Heaven. There is nothing which Christ our Lord has commanded me to do, but I would (thro' his Grace which assists me) certainly do it, but then I must be sure that he has commanded and laid upon me an Injunction to do it, as in *Self. I.* above; but if I am ignorant or not satisfied in my Mind that he requires it of me, and so do it not, I am the more to be excused for the same. If I perform not what you call (by that Barbarous and Popish Word) *Sacrament*, 'tis because I have no Faith in the Modes and Practises of erring Men. The very
Term

Term or Word *Sacrament*, I never read of in holy Scripture, nor ever heard that the First or Primitive Christians used or understood it ; so that I think it is a deviating from the Apostles Rule (in *Sect. V.* foregoing) a departing from the Form of sound Words. I know who were commanded to do some Things you call Ordinances ; but it does not appear out of the holy Writings that the Imposition of them is laid upon me. If you say that the Command which was given to the Apostles, includes me, and all other Christians ; this is but your bare Affirmation, and say so ; for there are in the Places of Scripture no such Words, as can any way (tho never so much stretcht) import it ; so that this is plainly against another Rule of the Apostles (in *Sect. III.* foregoing) *viz.* to believe, or to be Wise, above what is written ; and withal you make the Scriptures of private Interpretation, which is also as much against the Apostle *Peter's* Rule in *Sect. VI.* aforementioned, which was certainly given to be observed. If my Understanding is not convinced of the Duty, Reason or Necessity of these reputed Ordinances, because I find not the least Shadow in Scripture, to countenance their Continuance or Use ; and yet I should observe and do them, I should do them without any Satisfaction in my own Mind, or any Faith in them, and so should sin against God, acting against another Rule of the Apostles in *Sect. IV.* wherein he says, *that*
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whatsoever (we do.) that is not of Faith is Sin.
 And at the same time I submit my self, and
 allow the private Interpretation of erring Men
 against another Apostolical Rule. (in Sect. VI.
 beforegoing) which is indeed always to err and
 go astray from the Truth as it is in Jesus. For
 it is plain that Christ's Words or Admonition
 were spoken only to his Disciples, at the eating
 of the **Passover**, and that they seem not to
 reach farther than to those *numerical Persons* for
 which reason I cannot think that any others,
 or any greater Number were concluded by
 them, as in Sect. II. is proved; but if any will
 presume to interpret them otherwise, it must
 be a private Interpretation, because made by
 private Men, without any Warrant from God,
 or Direction of the Holy Ghost. And if their
 Interpretation be erroneous, they who are led
 by it must be led into Error. If you say it is
 not the **Passover** which you plead for, but the
Lord's Supper, which is the particular Ordi-
 nance of *receiving the Bread and Wine after Sup-
 per*. This, if it was true would be something
 more than the former; but truly nothing to
 the Purpose. But as it is not true, it makes the
 Gap much the wider; so that it will be almost
 next to an Impossibility for me to stretch my
 Faith to such a Latitude as ever to get over it.
 The Law of the **Passover** was, *That the Flesh*
should be eaten with the Bread; in Obedience to
 which our Lord *gave his Disciples the Bread as*
they

they were eating it, Mat. 26. 26. and therefore to interpret this Place, that the Bread and Wine were received after Supper, is to me, not only a private Interpretation, but also a false one. For the Scripture is silent as to any such Thing, and speaks indeed the direct Contrary. If he bad his Disciples do it in Remembrance of him, and that as oft as they did it, to shew forth the Lord's Death till he come, 1 Cor. 11. 26. It was still but to those numerick Persons, those Passover-Guests, that he speak it. And they might well eat that Bread, which was Unleavened Bread, because the Feast of Unleavened Bread lasted full out Seven Days. And Paul seems to intimate the Reason, and how long those Passover-Guests were to do it, which was to remember or keep in Mind his going away from them, or his dying, because they had been of his daily Conversation for some Years upon Earth, and to continue it till his coming to them again, that they might think the more upon his Promise of his returning to them after a little while, by his rising from the Dead, by which they should become Witnesses of this Resurrection and mighty Power, and so the more readily set their Seals to the Truth of his Gospel, by which Immortality was brought to Light. If any one shall object that his coming again to them was meant at the End of the World, and not that his coming to them after a little while. I demand how such know that his coming

coming at the end of the World is here meant, since the Scripture says no such Thing? Is not this purely a *private Interpretation*, which the plain Words of the Text do not indicate, nor are by any Artifice, possible to be stretcht to? And is it not also *to be Wise above what is written*? Contrary to the Apostle's Rules. So that it appears, *that it was in his Absence from them, that he bid them to eat it, to remember him*: That they might be in Expectation of his reviving and coming to them again; but when an absent Person is return'd again, the Actions done in remembrance of him cease, *his Presence causes their Abolition*. If any believe not what I have said, I cannot help their Unbelief, but leave the Success to God, and say, let every Man be perswaded in his own Mind: But herein, I hope I have served Christ, and done a Service to the Christian Religion. In the whole Matter, I have kept a good Conscience towards God, and I believe not deviated from the Mind of Christ. I have the Witness in my self, and find my self justified and approved of God, and in Defence of what I have said, would sacrifice all Things which are near and dear to me in this World. I have not said any Thing in this Discourse for Opinion sake, nor in Favour of any Sect or Party: I have not wrote it for Controversie sake, or to make a noise in the World, but only and alone for the Truth's sake: And what is according to the best of my Under-

Understanding, according to the Sense and Meaning of the Scriptures, agreeable with right Reason, and what I am fully perswaded was the very Mind of Jesus Christ our Lord. *Nor have I in all this Discourse spoken one Word against the Lord's Supper, for that I own; but only against the Inventions of Men, and the rack- ing and straining of Words of Scripture to force such Meanings out of them which the Sense and Power of the Words can never intend.* I owe an Obedience to our Lord and Saviour Jesus Christ in all Things he commands me, and will obey him in every Thing I know he exacts of me, even to Suffering and Death it self, if call'd to it; how then can it be thought that I would wilfully disobey him in this particular Thing? Which is no Pain or Trouble, nor any Cost or Charge to me, nor any Mortification of the Flesh, nor any Hardship or Inconveniency to me of any kind, if I thought he expected such a Service from me; or if I could believe it an Ordinance of his Institution, to be universally observed in his Church in all Ages to come to the End of the World. I hope no wise or prudent Man can have such hard Thoughts of me, as to make me Wilful and Pertinacious in this Case; *But that it is purely the Result of my Understanding and Reason, for as much as I believe the whole Christian Religion to be a rea- sonable Service.* 5 NO 58

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